WORDS OF RECONCILIATION.

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DR. A. A. HODGE UPON HUMAN DESTINY.

While we listened with pleasure and profit to the most of Dr. Hodge's expositions of the leading doctrines of the Christian faith, in his course of lectures recently given in this city, we did not expect to be satisfied when he came to discuss the important question of man's future. We do not think it possible for any man to deal fairly with this momentous subject who ignores or denies the great principle for which we have been contending, that the resurrection provided in Christ for all who died in Adam belongs to the economy of *redemption.* The only allusion which Dr. Hodge made to this issue we have raised was to quote against it the discarded phrase of John v. 29, "the resurrection of damnation." In his view the resurrection of the unjust is wholly retributive. "Unless the sinful man is judged, condemned, and damned in the body, the whole and complete historical person of the sinner is not dealt with according to law and justice, and the supreme holiness of God is not fully shown forth." The fallacy here is not in the principle itself, but in the application of it. This judgment of the sinner in body is precisely that which is visited upon him *before* his resurrection. Sin begins to kill the body in this life. It thrusts it down into the darkness and dissolution of the grave. It destroys even the soul in hell. And so it wrecks the man's

whole embodiment, and casts him out of his inheritance. What more is needed to vindicate God's righteousness, or to execute the sentence of His law upon the sinner's "complete historical person?" Is it not the man who sinned who is destroyed in body and soul? And are not the wages of his sin this death? Why ignore this just judgment of God by a postponement until after resurrection?

We have not space to follow Dr. Hodge's argument through all its details. We can only call attention to its leading features.

1. A strong point with him is the consensus of faith. He affirms that the historical church, in all its branches, and in all times, past and present, has agreed in holding (1) that probation ends with death, and (2) that the sinner's punishment is absolutely without end. It would not be difficult to show that there has always been, and is now, a much larger dissent than he admits. And for the greater part of the church's existence, this doctrine was balanced and softened by a doctrine of purgatory, which opened a door of hope after death to that large majority in Christian countries which consistent Protestant theology consigns to an endless hell.

But, granting all that Dr. Hodge claims, this argument from *consensus* proves too much. The whole Reformation was begun and carried on in spite of it. Galileo and Luther would be condemned by it. Does Dr. Hodge remember that the whole historical church among the Jews was at fault when Jesus came? And that the whole of that generation was blind to the teaching of Moses and the prophets "how that the Christ

must first suffer and be killed, and rise again from the dead the third day?" And does not New Testament prophecy bristle with warnings against delusions which were to overspread the professing people of God "in the latter times?"

2. His argument from the universal consent of the Jews in our Lord's day is equally unsatisfactory. We can only refer our readers to the extensive citation of authorities upon this point found in such works as Alger's "Doctrine of a Future Life," and the recent works of Farrar and Plumptree, and of that strenuous defender of the old doctrine, Dr. Pusey. Any one who examines the evidence will see that the Jews of our Lord's day were very far from agreement upon this point. Prayers for the dead were common in the Jewish synagogues. Some believed in transmigration, others in a virtual annihilation of the wicked. In the view of many, Gehenna, to at least some of its victims, was a Purgatory. Many did doubtless hold to a doctrine of unending punishment, *but not of re-embodied men.* If Dr. Hodge had quoted in full the passages from Josephus to which he refers, he would have found in them a confirmation of the very point we have been urging, "The souls of the good alone go into other bodies" (Jewish War, Book II, chap. viii). "The righteous shall have power to live again, but sinners shall be detained in an everlasting prison" (Antiq., xviii. 1). Jesus brought a new and wider hope to mankind in teaching that "there shall be a resurrection of both the just and of the unjust" (Acts. xxiv. 15). We can only wish that Dr. Hodge would bring to bear his splendid abilities upon

he consideration of this whole question from this new point of view. What change, if any, did Christianity superinduce upon these old views of human destiny by its clear announcement of a resurrection provided for all mankind?

3. His presentation of the subject of human destiny is one-sided, because it leaves out of view whole fields of Scripture promise that bear upon it. No proper view is possible where the damnatory passages alone are given without this balance. A familiar instance of what we mean is furnished in his reference to our Lord's tearful words over Jerusalem. He uses them as illustrating the spirit with which we should regard our fellow-men in view of their possible irreversible doom to an endless hell. But this impression of our Lord's attitude should have been balanced by His added words in His well-known lament (Luke xiii. 34, 35). "Oh Jerusalem, Jerusalem, * * * Verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." This will illustrate the defective method in which this whole subject is generally handled. God's promises of future visitation, the far-reaching provisions of His grace, including "all the families of the earth," with the specific mention of some of these who have gone down to death under what Dr. Hodge argues can be no other than an irreversible doom, are not fairly presented and weighed alongside of those fearful passages which set forth the wrath revealed from Heaven against all ungodliness and unrighteousness of men. Evidently Jesus, when He wept over Jerusalem, did not regard its doom

as final and irreversible. And while there is enough in the Bible warnings of what awaits the sinner to excite us to the most earnest and tearful anxiety for his rescue, we have no right to let our tears blind us to the whole of what God has been pleased to reveal to us concerning it.

4. We regret therefore that Dr. Hodge, in his sevenfold classification of all possible opinions upon this subject, did not fairly make room for that aspect of it we have been urging in the pages of this magazine. The question still remains open,—we only wish that such men as he would honestly grapple with it, How far are the Old Testament promises of future blessing to mankind resurrection promises? Are they involved, or are they not, in the promise that "as in Adam all die so also in Christ shall all be made alive?"

5. The passages he quotes to prove that the Scriptures explicitly teach that human probation ends with death, prove simply that the sinner's doom is unchanged until he is brought out of death and hell through resurrection. Concerning the so-called intermediate state, and the punitive character of Sheol, we agree with Prof. Shedd as against Dr. Hodge. His view makes room for the lax modern notion that human probation may be continued in Hades, although he himself denies this. Dives certainly found it the place of executed penalty, not of further trial. Whatever hope there may be for any class of sinners hereafter is bound up in the hope of their recovery from hell through a resurrection. So far as this endowment in life and manhood is concerned, the sinner is utterly wrecked. Probation for *its* salvation is

over. The account is closed at death. "After death, judgment." The doom *of this life* is final and irreversible. Here we are at one with these brethren. But how about the provision for another life? Is this new endowment also an utter bankruptcy in its beginning? If so, why then is it bestowed? We have elsewhere shown that the argument for a necessity of the sinner's punishment in a resurrected body is futile. The fact is, nothing is further from the whole design of God in Creation and Redemption than the eternal existence in sin and anguish of *embodied* creatures. Dr. Hodge's passages then need all to be re-read from this point of view. They prove that the destiny of every human soul is settled immediately upon death, so far as the results of its experiment in this life are concerned. They do not shut out the hope of the sinner's endowment with another gift of life, nor declare what the result of this future experiment will be.

6. Setting his principal proof texts in this light, we see that they do not justify his conclusions. His first quotation, "Blessed are the dead who die in the Lord," etc., may be passed over without comment. His use of 2 Cor. v. 10 overlooks the fact that the "we" of this verse, and of this whole passage, relates to believers. It states indeed a general truth, applicable to both the righteous and the wicked, that we shall all be made manifest before Christ's judgment seat, and receive through the body (see Greek) the fruit of our doings. But the "terror of the Lord" there referred to (the New Version rightly softens this word into "fear") is that which *Christians* should feel in view of this ordeal. The same

"terror" is appealed to in Heb. xii. 28. "Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For *our* God (the Christian's God) is a consuming fire." Such instances of the misapplication of Scripture warnings, addressed to believers, to prove the endless punishment of the wicked are often met with in the literature of this controversy. Even the fearful words of Mark ix. 43--47, which Dr. Hodge quotes as conclusive, are primarily addressed to *disciples*, and are designed to set before them the terms upon which they must enter into life, namely, through the lopping off from their lives of whatever caused them to sin, rather than go with lives unpruned into hell, where all that pertains to the old man must be burned up in unquenchable fire. "For *every one* must be salted with fire." There is no escape even for disciples. Either the old man of sin must be voluntarily surrendered by us to the burning, or it must be cast into this fire of Gehenna. All this applies equally to the ungodly. But it relates to a destruction of body and soul of which the danger is *immediate*, and not deferred until after a remote resurrection.

Dr. Hodge makes much of the fact that it is the tender Saviour of mankind in whose words these fearful warnings of the danger of an everlasting hell occur. But has he ever observed that the passages most relied upon as teaching this doctrine occur in private instructions given to *disciples*, and not in public addresses to the people? See Matt. v. 1. xxiv. 3; Mark ix. 35, etc.

We see then how much credence is to be given to his

reiterated statement that such passages "explicitly declare that the sufferings of the wicked shall have no end." On the contrary they make no declaration upon this point whatever. They are given first to teach disciples how *they may avoid the utter destruction of their embodied manhood in hell.* They do imply that such destruction awaits the wicked. But they make no declaration, one way or the other, as to whether their bankrupted life will some time be recovered through a resurrection.

7. We are surprised that Dr. Hodge should seek to prove the endless preservation of the wicked in this consuming fire from the use of the word "unquenchable." He must know that the ordinary Old Testament usage of this term is against his interpretation. The Holy Land, Jerusalem, her gates and palaces, were all to be destroyed by a "fire that cannot be quenched" (Jer. xviii. 27, etc). The chaff of the Messiah's winnowing was to be *burnt up* by such a fire (Matt. iii. 21). The undying worm of which Isaiah first speaks (lxvi. 24), and which Jesus connects with the unquenchable fire, is of the same category. These phrases imply that before men dying in their sins there lies a total wreck and destruction of their embodied manhood, that noblest form of created life, which nothing can arrest. The parable of Dives and Lazarus shows further that this process of destruction is a tormenting process, and that it lasts beyond the death of the body. We may also infer that after the "soul," which pertains to embodiment, is destroyed, the subsequent condition of the discrowned and outcast spirit is one of misery. But none of these passages teach an endless torment in

hell beyond the resurrection, nor give any hint of what God means to do with these perished ones by means of and after that event. The fact is, the full truth about resurrection was kept back until after Jesus arose. The lecturer does indeed quote Heb. vi. 2 to prove that eternal judgment comes *after* the resurrection of the dead. But this judgment of which we have been speaking, and of which, as he tells us, the rich man is a typical example, and Sodom and Gomorrah another (Jude 7), assuredly comes before it. The "eternal judgment" therefore of Heb. vi. 2 cannot be that which is to determine the destiny of these sinners. It must be of some other character. Some hints of what it is will be found in our article on the "Resurrection of Judgment." Are we to understand that Sodom, which "is set forth for an example, suffering the vengeance of eternal fire," is not already judged? Jesus does indeed speak of her standing in a day of judgment (there is no article in the Greek) and condemning Capernaum (Matt. xi. 23, 24). But this will be a very different kind of judgment than the assize of our traditional theology. Perhaps Ezekiel xvi. 53–63 may give us some hints of its character.

But among his quotations are certain passages from the Revelation which are generally viewed as decisive and as surely relating to a punishment after resurrection. "And the smoke of their torment ascendeth up forever and ever: And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 11). All students of this Book agree that it is most difficult of interpretation. Scarcely any two interpreters agree. We may

well therefore receive with caution any inferences from it, nor must we build them into doctrine unless that doctrine be well supported by the plainer Scriptures. Whether the beast and false prophet are persons, or symbols of systems,—who are meant by the worshippers of the beast, should first be determined before we can dogmatize upon the character of their punishment. There is not the least reason, however, for locating this vision after their resurrection. And therefore the old question remains. Are these tormented ones shut out from all hope of that deliverance? In Isaiah xxxiv. we have a vision of the indignation of the Lord upon all nations, and especially as poured out upon Idumea. Of that land it is said: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever. From generation to generation it shall lie waste; none shall pass through it forever." Now if, in the language of prophetic symbols, a desolating fiery judgment upon Idumea may be said to leave behind it a perpetual memorial in that "the smoke thereof shall go up forever," why may not the passage in the Revelation refer to a destructive tormenting judgment which does not go on forever, but the *memorial* of which shall abide "forever and ever." We do not venture to dogmatize from these passages. Nor are we willing to accept them, even from such a teacher as Dr. Hodge, as decisive of this question. We are satisfied, however, that they relate to a destructive judgment inflicted upon a class of men living on the earth, and not

resurrected men. And therefore they do not touch the question we have raised concerning the effect of this great change in the destiny of men beyond the grave.

The fault of Dr. Hodge's interpretations throughout lies in his point of view. He assumes that this present economy is the final one, so far as the closing of the account with the human race is concerned, that there is no other redemptive administration in God's plan of the ages than the present one, that therefore the finality of awards which we all admit appears upon the surface of Scripture is absolute, and not relative to this αἰών, and that all hints and promises of future blessing to unregenerate mankind, to be brought in through victory over death, must find their fulfillment in this age and this side of death. For, in his view, the resurrection of all this immense class, embracing the vast majority of past generations, is merely for purposes of retribution.

8. It is not candid of Dr. Hodge to affirm that only a small fraction of Christian people reject the doctrine of an endless punishment in hell, and that these few do so because they hate it, and "have determined beforehand that the Bible *cannot* teach it, and so afterwards easily persuade themselves that it *does not*." We believe that a majority in our evangelical churches to-day, however they may theoretically hold this doctrine, practically reject it. There are vastly more unconfessed doubts in Dr. Hodge's own communion, and among our own ministry, than he seems to be aware of. There are many who find relief, as one of our prominent ministers recently confessed to us, in the belief that God will do with the incorrigibly wicked what he said he would do

with them, if their destiny were in his hands—put them out of being at the second death. We never met clergymen or mourners at funerals who seemed to be consistent with this doctrine when they came to bury their dead.

Dr. Hodge admits that our human sympathies rebel against it. We are sure that his own large heart is in conflict with his head. "To human view," he says, "the conception of never-ending, hopeless sin and misery is absolutely ovewhelming. If we could realize its tremendous meaning it would paralyze our minds and hearts." Are men then kinder and more humane than God? Must those who have learned to think better of Him than this doctrine teaches be branded as disloyal to His Word? And can we wonder that the number of these doubters is on the increase. But be they few or many it certainly is ungracious to say that none of them are sincere lovers and adherents of the Word of God. For ourselves we do not hesitate to say that it was only after long and patient study of the Word that we were compelled, against life-long convictions and every consideration of present personal advantage, to believe that there was another side of truth to this great matter which had not been fairly brought out, at least in our own church. And that the interests of the church, especially in this day of ferment upon this most weighty subject, required that, in the decay of the old, the true doctrine of future punishment should be set forth. The good of the souls of men who, in the reaction from the old severe doctrine are drifting into infidelity and license and epicureanism, the honor of our Father God, whose name

has been dishonored, and whose purposes in the gift of His Son have been grossly belittled and misunderstood, require this.

It is for these reasons that we have ventured to criticize these closing lectures of Dr. Hodge, whom we admire and love, in the hope that he and other brethren of his standing in the church whose interests are dear to us all, will be led to see that there are other sides of this great subject of human destiny than the one presented in our standards. And that it is the duty of the church to free herself from the imputation of holding a doctrine upon this subject which she does not fearlessly proclaim. We are pleading for her highest interests when we assert for ourselves, and demand for her, the right to full and open and fearless inquiry into the whole truth of God upon questions of such tremendous import. We believe that the Eschatology of our church is vitiated throughout by a fundamental misconception of the purpose of God in raising the unjust dead. By denying that this purpose is in the least beneficent, by making it wholly retributive, she has loaded herself with a burden which she is no longer able to bear, which her ministers and members are forced in dishonest ways to evade, and which hides from men a right view of the character of their God and Saviour. And so the restraints she might otherwise put upon them through dread of coming judgment are enfeebled because their consciences reject them in this repellent form. And the lustre of that love by which she might win them is sadly dimned. Would that such large-minded leaders of the church as Dr. Hodge might be brought to see this!

POINTS OF RECONCILIATION.

In this connection it is not improper for us to state at what points we consider our doctrine on this subject to be reconcilable with that of Dr. Hodge, and just what point we are anxious to have our church concede so as to bring its doctrine into more complete harmony with the Scriptures, and with its own more enlightened convictions. We are the more prompted to this because of a letter that has just reached us from a friend and Presbyterian elder who has been a faithful reader of this magazine. In it he says that he read carefully Dr. Hodge's lecture on "Final Rewards and Punishments" with special reference to the issue we have raised. After stating that the *main* principles of his exposition were in accord with his own, he says: "I could not find that any of his positions, *viewed from my stand-point, refuted anything I have read of yours.* I am not a theologian, but as I understand your views, I do not see but that Dr. Hodge's main principles can be right and yours too. Knowing how hard it is to make any reform movement in the face of what has been considered settled for centuries, I write this merely as an evidence of what may be passing in other minds as well as my own."

The one essential point at which the framers of our Standards were mistaken is in their conception of the purpose of God in providing resurrection for the unjust dead. They viewed it as preparatory to their final judgment and consignment to an everlasting hell. They were misled by their interpretation of Matt. xxv. 31-46, which was their main proof-passage, and which, we are thoroughly satisfied, relates to the destruction visited

upon the ungodly *before* resurrection. If this point be conceded, and the mistake of the fathers be acknowledged, as their mistake has been already confessed as to the clauses about the creation of the world "within the space of six days," "elect infants," and that the Pope is the last Anti Christ, then the way is open for an accord between all that is *essential* in Dr. Hodge's principles and *essential* in our own. He holds:

1. That human probation ends at death. So we teach that if a man's present endowment of life is to be saved from destruction, if he is not to lose his soul, he must be saved in this life. Death closes his account. Unsaved by Christ he is lost. Body and soul must be destroyed in hell.

2. He holds that Hades is not a probationary intermediate state for these lost ones. So do we.

3. He holds that while they are raised, they fail of the resurrection unto life. So do we.

4 They are forever shut out from the glory and happiness of the church of the first-born. So we teach.

5. He says that the "resurrection of judgment" merely prepares for judgment. We say it defines a character of resurrection pertaining to those under judgment. The sinner *has been* judged. All resurrection is redemptive, but any lower grade of embodied life, below that of glorified humanity in Christ, brings with it necessarily trial and judgment.

6. He holds that retribution is according to character, "the fruit of the doings." So do we. The period of bondage in hell, the duration and intensity of suffering there, the time, the order, the degree of emancipation,

the grade of embodied life, will all be according to God's great harvest laws. "Whatsoever a man soweth that shall he also reap." "To every seed his own body."

7. He holds that incorrigible sinners must finally suffer the second death. So do we. But when he explains this to mean the endless embodied existence of these lost ones in the torments of an endless hell we differ with him. In our view, a death out of which there is no promised resurrection is final.

Thus all the elements of a Scriptural doctrine of future retribution, and all that is essential in a doctrine of even endless punishment, may be held in connection with the vital principle that resurrection is a gracious boon, and that it will bring "all the families of the earth," not to assured salvation, but within the reach of those judicial and gracious administrations of which the Risen Christ is the Centre and the Source.

Nothing is further from our purpose in raising this discussion than to weaken in the minds of men their apprehensions of future punishment. The certainty, the inviolability, of the great law of retribution has been much more firmly fixed in our minds by these studies. The abounding laxity is due to the revolt of men's minds. and of Christian consciences too, from the old doctrine. Set before men the rational and full Scriptural doctrine, and they will be much more likely to believe it and be restrained by it. It puts before men an immediate peril instead of one so vast and vague as to be inconceivable. Any doctrine, however, upon this momentous subject must be judged, not on any grounds of expediency, but by the eternal truth of God's Word. Nothing but that can ever bring life and light to the souls of men, or do God's work in the world.

STUDIES IN THE BIBLE.

THE RESURRECTION OF JUDGMENT.

"Marvel not at this: for the hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment" (John v. 29, R. V.).

This is another of the passages which is generally regarded as teaching that the judgment of wicked men, and their weight of doom, are fixed for a period after their resurrection.

This long-accepted view has been favored by the authorized version which, in this case, is also a commentary. Instead of "the resurrection of damnation," which phrase at once suggests that the wicked are raised in order to be damned, the New Version more correctly reads, "the resurrection of judgment."

I. That the resurrection does not introduce this class to a formal trial to determine their fitness for eternal life is proved from the fact that they have been "judged already" (John iii. 18, R. V.), and the penalty of sin, which is death, has already been inflicted upon them. This "death" is more than the death of the body. Beyond it there is for the wicked the loss of the "soul," which we have seen to be a constituent of embodied manhood. The soul may be destroyed in hell, although as the more subtle part of the spirit's embodiment, it may long survive and suffer there, as the case of Dives illustrates. This rich man was evidently sentenced and

doomed before his resurrection. We cannot therefore suppose that "the resurrection of judgment" is preparatory to a trial, or to the infliction of a doom which the unhappy subject has been already suffering under for perhaps a thousand years. It is worth noting that the phrase "*the* day of judgment" occurs uniformly in the Greek without the article, save in one instance (1 John. iv. 17), where the ordeal through which the Christian is to pass is in view. And nothing is further from the teaching of Scripture than the idea that the punishment of the wicked is reserved against some such special day. "After *death* cometh judgment" (Heb. ix. 27). The confirmation which this idea has received from 2 Peter ii. 9, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished," is dispelled by the truer rendering of the New Version, "The Lord knoweth how . . . *to keep the unrighteous under punishment* unto the day of judgment." This accords with what we have found to be the uniform Scriptural conception of the punishment of the wicked. The Old Testament always views them as turned into hell, or sheol, at death. There they must abide as captives and prisoners. Our Lord's teaching we have seen to be in perfect harmony with this. Only He brings out into greater prominence the fact that the soul of man, as well as his body, may be destroyed in this pit, and that this process of destruction is a process of suffering. The loss of both body and soul leaves the "spirit" naked and outcast. The "soul" of the righteous man is preserved from destruction. Hence he is never compeletely disembodied.

Disembodiment, for man, is essentially punitive. It casts him out of his inheritance. The "evil spirits" of Scripture are always disembodied beings. All this goes to show that the ungodly, through the whole period before resurrection, are "kept under punishment," as the passage quoted from St. Peter states, and not reserved *for* punishment. And with this view we found the leading passage which sets forth their punishment, Matt. xxv. 31-46, to be consistent. Indeed, we believe this notion, that the sinner's punishment is not immediate, and that the bulk of it is reserved for infliction after his resurrection, to be wholly false and unscriptural. It is this which lies at the bottom of all that is defective and monstrous in our modern eschatology. And, therefore, we are required to look for some other meaning for "the resurrection of judgment" than that which makes it preliminary to a doom which has already been pronounced, and to a sentence already executed. We may be sure that God will not bring His doomed creatures out of hell merely for the purposes of a scenic display before a judgment seat, and in order to hurl them back again into the pit from which they were brought out.

Nor is there any weight in the consideration often advanced that, as man sins in the body, his punishment cannot be completed until his entire personality is restored through a resurrection of the body, and that as the body was the instrument of his sin, so it must be made the avenue of his suffering. Those who so urge forget that this is precisely the form in which punishment reaches the sinner *before* resurrection. Even before physical death, sin corrupts and debases the body.

Men sometimes suffer the torments of the damned through the channel of its organs and nerves this side of the grave. And the dissolution of the body,—what is this but the direct judgment of God upon this human fabric through which He gives us title and heritage in this created system? In death it is wrenched asunder and taken to pieces. We have already spoken of the protracted torment which the "soul" may experience in this dissolution, before the "spirit" is wrenched from it and driven into the outer darkness. Why then is it necessary to raise up the body in order that it may experience sin's penalty when, under the weight of that penalty, it has already been debased and crushed and dissevered and destroyed? We ask again, of what other body than this present structure in manhood is Jesus speaking, when He exhorts us to pluck out an eye or lop off a limb, if these cause us to offend, rather than lose the whole body in hell? Which one of His hearers would imagine that He was speaking of the sinner's future resurrection body? The Jews, if we may believe the testimony of Josephus and of their Rabbis, did not look for the resurrection of the wicked at all. "Only the souls of good men are removed into other bodies." * It is only through gross failure to recognize what the threatened punishment for sin is, that such perversion of our Saviour's words is possible as this transfer of the destruction which overhangs the embodied life with which men are now endowed, to a resurrected body of the remote future.

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*Jewish War, Book II. Chap. 8. Alger, pg. 170.

II. What then is "the resurrection of judgment?"

1. It is something which is in sharp contrast to the "resurrection of life" which is the portion of the righteous. Their resurrection must be a complete investiture in that glorified manhood in which Jesus was raised. The righteous have now eternal life. We have seen also that death does not deprive them of this gift, nor cast them out naked and desolate. The *soul* of the righteous is delivered from going down to hell. Hence he is not found naked. A building of God awaits him upon the dissolution of his earthy tabernacle (2 Cor. v.). And in it he awaits the time of the complete redemption of his body, when it shall be fashioned like unto His glorious body. For his destiny as a joint heir with Christ to all the Father's vast estate requires that he have a body which shall put him into complete possession of these works of God, and be a worthy vehicle for His eternal life. Such is the resurrection of life.

The resurrection of judgment must be such as shall at once condemn its subjects as unworthy of this life and inheritance. There is but one order of manhood capable of this dignity,—that which is conformed to the Son of Man, to whom the Father hath committed all judgment. He is the standard of admission. All who fall below that standard cannot be raised in eternal life. They fall into a lower rank. Their resurrection is their condemnation. It is to be borne in mind that what we are considering is the resurrection *of* judgment, and not *unto* judgment. The genitive here is of character. It expresses a characteristic quality by which this resurrection is distinguished from the resurrection of life. And this leads

us to speak of the nature of this lower order of being in which the wicked dead come forth.

Scripture speaks of but two orders of manhood, the earthy and the heavenly. Of these two, Adam and the risen Christ are the heads. Each of these has its own embodiment. The one is spoken of as a "body of humiliation," the other as a "body of glory" (Phil. iii. 21). St. Paul speaks also of "celestial bodies" and "bodies terrestrial" (1 Cor. xv. 40). Now we cannot conceive of the wicked as raised in the celestial order. As for wicked spirits and Satan, they have no bodies. They are never once spoken of in Scripture as having bodies of their own, although eager to take possession of the bodies of men and even of swine. The fact that the wicked are raised at all implies that they are lifted above this order of bodiless demons. They are invested again with human bodies; and as these can not be of the heavenly order, they must be of the earthy. Their bodies must be therefore mortal and corruptible. This is further proved in the fact that they are capable of the second death, as distinguished from the bodies of the risen saints who cannot be hurt of it (Rev. xx. 6). To maintain that the wicked are raised in *immortal* bodies we shall have to invent an order of embodied beings of which Scripture gives no instance and makes no mention. No such monstrosity is there conceived of as an evil being, immortally embodied. We are forced therefore to conclude that their risen bodies will be terrestial, mortal, and corruptible. And this will be the main feature which shall mark their resurrection as one of judgment, in contrast with that of the saints which will

be to unfettered life. For this Adamic manhood comes of necessity into bondage to corruption. It is only the Christ-man who is superior to this whole system and who is its immortal sovereign. Jesus, in rising from the dead, broke through all its trammels, spoiled its principalities and powers, and passed on to its summit, subjecting all its realms of life and all its forces to His control. And to as many as receive Him, to them also does He give power to become the sons of God. But all other men must come back to life still in bondage to the creature, and liable to its corruption and death. Moreover, their resurrection must be long delayed. We shall greatly err if we suppose that the resurrection of all men is simultaneous. "Every man in his own order."

It is manifest also that these harvest fields of death must be reaped according to the universal law, "To every seed his own body." We cannot indeed regard resurrection itself as ever a penalty for sin. It enters into the very idea of it that it is a blessing. It is the deliverance of the unjust from the death penalty incurred by the sins of this life. Their reinstatement in manhood must be a result of God's gracious provision that all who died in Adam shall be made alive in Christ. And yet judgment must still come in to determine when their captivity shall end, the time and nature of their deliverance. The more the blight of sin has degraded and withered their lives, the lower down on the scale of manhood they must begin again. This principle gives the fullest scope for compensations and adjustments in this resurrection of judgment. We are taught indeed that this principle of award will be applied also to the saints.

In a passage frequently misapplied to the judgment of the wicked (2 Cor. v. 10). and whose exact reading is, "For we must all be made manifest before the judgment seat of Christ that every one may receive the things through the body, according to what he hath done, whether good or bad," it is implied that the future bodies of saints will gather up and perpetuate the fruits of previous character. For the "we" of this chapter refers to this class alone. But the same principle must apply also to the resurrection of the wicked. For if there is anything universal in the economy of God, and profoundly true to all the laws of life, it is that embodiment carries with it both reward and penalty. It organizes character and determines destiny. The kind of body which a man has measures his possession and use of created things. It ennobles life or debases it. I unfetters the man for large aspirations and achievements and joys. Or it narrows his sphere, cripples and clogs his activities, and clouds his sky with despair and gloom. There must be room in God's future administrations for all orders and degrees of created life, as there is in the present. This law of resurrection, "To every seed his own body," must insure that there shall be not only a resurrection of life, and one of judgment, but in each of these fields every variety of career and destiny, according as it is written, "Whatsoever a man soweth that must he also reap."

2. And this leads to the further observation that the resurrection of the unjust *introduces* them to judgment. Not as we have seen to another judicial trial to determine their doom to hell. They have already suffered

an utter bankruptcy of their being *as men* in that pit o destruction. Now they are brought out of it and reinvested with the human life. But they are compelled to begin it over again, and perhaps far down the scale. And during it all they are under process of judgment, as men are in this world, subject to the judicial administration and the corrective discipline of God. The primary use of the Greek word here (κρίσις), as distinguished from its synonyms, is of judgment as a process rather than an act. It often carries with it the idea of prolonged judicial administration, during which motives are sifted, results of conduct brought out, and character made manifest. It is in this broad sense that the word is used in the 23d verse, which declares that unto the Son, as the Quickener of the dead, hath the Father given all judgment; that all may honor the Son, even as they honor the Father.

Here it is pertinent to remark that nowhere do the views of Christians concerning God's dealings with men need broadening more than in their notions of judgment. Our theology has but little use for this word save in its narrow, legal, and technical sense. But in Scripture this represents but a small part of the divine work of judgment, which is a benevolent as well as a judicial administration, and one for which the nations were to be glad. "All His ways are judgment; a God of truth and without iniquity, just and right is He." And all nations shall come and worship before Him when His judgments are made manifest (Rev. xv. 4). His judgments are often directed to the benefit of those to whom they bring penalty. Nothing was more con-

spicuous in Israel's history than the judgments constantly visited upon them for their sins. The Lord must judge His people. And yet when they humbled themselves under His mighty hand, He repented Himself for His servants when He saw their power gone (Lev. xxvi. 41-45; Deut. xxxii. 36–43). Then His judgments which seemed to be turned against them were made to be for them, and against the enemies who had brought them into their sad plight. His judgments are indeed a great deep, for they contemplate the overthrow of all those hostile powers who have brought this curse of sin and death upon man and upon the created system of which he is the head. And, therefore, we are not to think it strange if to this resurrection of judgment there is a delivering and redeeming aspect. Man's present life is a process of judgment. The natural man is throughout it under judgment, yea, under an abiding wrath of God (John iii. 18, 36). So the unjust, in resurrection, continue under judgment. But as this brings to men now corrective discipline, we may infer that this will be its character and issue in the life to come. Not that all men will by correction learn righteousness and be made heirs of eternal life. In some, sinful character will have hardened into such permanence as to become "eternal sin" (Mark iii. 29, R. V.). And for such as suffer the second death there would seem to be no second resurrection. And yet we shall fall far short of the intent and meaning of this resurrection of judgment, if we suppose that it is only preliminary to the sinner's deeper damnation. It is to all its subjects a recovery and a boon. It gives them another standing and oppor-

tunity in life. It brings them within the sphere of those gracious operations of God of which the resurrection of Christ is the centre. It makes room, as we have seen, for the fulfilment of great and precious promises to the human race, and to nations specifically mentioned as to be blessed through the Christ, and who are dead and gone.* These promises must prove a nullity if there is no such room beyond death for God to make them good. It provides also for the infant and imbecile portion of the race, without the necessity of supposing that all of this class belong now to the redeemed church of God. All that is necessary to make this passage fit in with all we have learned from the study of these ancient promises, and of the grand outlines of God's redeeming plan, is to divest our minds of that narrow view of His judgment which has become traditional, and we shall see that the resurrection of judgment makes room for all these features of blessing. While at the same time its punitive character is preserved. Even the setting of the judgment and the opening of the books in Daniel's vision (vii. 11) was preparatory to something more than a judicial trial. It introduced an administration by which all peoples, nations, and languages were brought under the gracious dominion of the Son of man. And so in all His judgments, which are unsearchable, and His ways which are past finding out, we are to view them as connected with His great redemptive economy. Even the final picture

*Many obscure allusions to this gracious issue become luminous when once this key to Old Testament promises is found; *e. g.* in Ps. xxii.27-31 where the Messiah's resurrection triumph is set forth. Among all the kindreds of the nations who shall worship before Him, verse 29 declares, "All they that go down to the dust (that is, the *dead*, see Gesenius *sub voce*) shall bow before Him; even he that cannot keep his soul alive."

of universal judgment given in Rev. xx. 11-15 is accompanied by that glorious triumph over death and hell which leaves them cast into the lake of fire. And it is followed by the vision of the new heaven and earth which is the goal of all our desires.

It is therefore in accord with all God's wondrous ways that we regard the resurrection of judgment as a prelude to an administration, both gracious and corrective, over those multitudes of mankind who, in this life, were ignorant of God or shut up in unbelief. And such an administration we have seen to be positively required in order to make good to mankind the promises He spake by the mouth of all His holy prophets.

To recapitulate, then, the leading features of this resurrection of judgment, we find:

1. That it is not for the repetition of a sentence already pronounced, and of a penalty already inflicted.

2. It is not unto life, that is, unto life unfettered and eternal.

3. It is to a state of being not yet freed from bondage to death. Its subjects have not yet "passed from death unto life." They are still "under judgment."

4. It is to an inferior, a mortal and corruptible body. No other life can keep a body immortal but eternal life. There is but one kind of immortal embodiment, the glorified manhood of Christ. There is no instance in Scripture of an order of evil beings immortally embodied. And the contemplation of such an order is foreign to the whole plan of Creation and redemption.

5. It must introduce its subjects to that corrective discipline which characterizes every economy of God's judgments, in this age or the age to come.

6. It must issue, in the case of all who prove incorrigible under this discipline, in a second death.

7. The rehabilitation in life of men whom the judgment of God had consigned to death and hell is, however, essentially a blessing, the fruit of that far-reaching redemption which secures the resurrection of even the unjust.

THE CHURCH AN ELECTION.

From a recent valuable work by the Rev. S. J. Andrews, on "God's Revelation of Himself to Men," we extract the following:

"It needs but little reflection to see that the apostles could never have believed that the Lord's return would put an end to all probation, and bring in at once universal and eternal judgment. Had this been so they would not have thought it possible that His return could have been within their own lifetime; or have desired it, since the number that could hear and believe their gospel must have been very small. How could all to be saved be gathered in the brief space of two or three generations? It is plain that the apostles looked upon the church as an election,—how many in number they knew not; and that the completion of this election did not bring in the day of final judgment, but rather a day of larger redemption. Being itself completed and perfected, the church would then become an instrument for the salvation of others. Therefore, the return of the Lord was to bring double blessing, first, as lifting the church into a condition in which it could render higher service; and second, as opening a new stage in redemptive activity in which, through the church perfected, He would manifest His glory before the Jews and the nations."

NOTES ON CURRENT OPINIONS AND EVENTS.

STRIKES AND SOCIAL DISCORD.—One of our correspondents expresses the opinion that the present strife between capital and labor, with its tyranny over property rights, its boycotts and stern subjection of individual interests to the supreme will of despotic leaders, looks singularly like that final form of hostility to the kingdom of Christ spoken of in Revelation xiii. as the beast. One of its distinctive marks was that all men should be forced to succumb to it, or else be deprived of the right to buy or sell or even live.

The term "beast" seems to stand in Scripture as representing that organized worldly power whose motives and aims and methods are earthy, and which puts the animal needs of man above the spiritual. It is contrasted with that rule which is of heavenly origin and aim, at the head of which is one "like a Son of man." The one is selfish and cruel towards all that oppose it. The other is the reign of a kingdom whose first law is supreme love to God and unselfish love of the neighbor. These brutal propensities have been predominant in earthly governments all through the Christian era. Nero was eminently a "beast." The "false prophet" seems to represent that wisdom of this world, and especially as it has found its way into the professing church, (the beast with two horns like a lamb), which gives its sanction to and sustains this selfish worldly power. At the same time it professes to have that love to man which is a special characteristic of the reign of the True Lamb. In this way the Papacy has proved itself an Antichrist, in that it has often wielded its tremendous power over the minds and consciences of men in the interest of that worldly power which rules from self and not from God. Protestant civilization has also developed its Antichrists. This last communistic movement, while pretending to be in the interests of humanity, has shown itself to be at heart selfish and overbearing. Under the specious guise of human brotherhood and of mutual help, it has been striking at the vital principles of such brotherhood. Under the forms of a democracy it has constructed an autocratic despotism. It seeks to compel not

only its own members, but all related industries and forms of business to submit to its behests and to receive its brand, upon the penalty of losing the right to work or traffic. It thus, without intending it perhaps, breaks down the very principles of human brotherhood it professes to maintain, and arrays one class against another.

But this lamb-horned tyranny, while it changes its form, has always been in the world since Christ taught men to love their neighbors as themselves. His kingdom has all along been simulated. But through all the pretences of the lamb, the old beast spirit survives and compels all men to do it homage. The principle upon which the devil is always seeking to construct society is, that one must submit to the reigning spirit of the world in order to get along in the world. He has intruded it even into the church. For its emoluments are open only to those who accept its traditions and submit to its dominant spirit.

We are not, however, to attach undue importance to the present threatening aspects of society, as if they were something wholly new. Nor are we to undervalue the progress which has been made since the days of the Pagan or the Papal Roman empire, or since the days of the French Revolution, toward a predominant righteousness in human affairs and a larger recognition and practice of the principles of human brotherhood. A century ago such a statesman as Gladstone would have been impossible.

Two ways of interpreting such prophecies as that of Rev. xiii. are possible.

1. They relate to some final and supreme incarnation of human arrogance and blasphemy and selfishness, to be developed in the world in the closing chapter of its history, which shall have power over the lives and fortunes of all men. To us this seems highly improbable. It assumes that Christ's reign over the world is altogether future, and that He has not been conducting it in the past up to its present higher level. We believe that He has all the time been lifting it out of moral and spiritual darkness into larger light, and that the progress of His dominion is never backward.

2. These prophecies may be viewed as pictures of the world-

long antagonism of the spirit of this world, arrayed against the kingdom of Christ. This has risen at times into fierce opposition, as in the days of the persecuting Roman empire, as in the Roman Inquisition and the French Revolution. The same spirit is still rife in the world. But the gospel of Christ has been triumphing over it. It has great conflicts still before it and greater triumphs to win. Moreover, when the church is fitted for it she will be made the vehicle of a larger spiritual power, and be given a power over the brutal tendencies and physical evils which now degrade mankind, such as the miracles of the New Testament are only an earnest of. We believe in such a future opening of the heavens in this direction as shall set up a ladder of communication between heaven and earth, along which risen and glorified men shall become the messengers of God's grace and bounty to mankind. But the culmination of the world's evil, its final overthrow by the power and coming of our Lord Jesus Christ, the casting out of Satan and the manifestation of His glory, the downfall of the beast and the everlasting kingdom of the Son of Man, while presented to us on the pages of prophecy with the dramatic force of single events and the impressive distinctness of single pictures, in reality include whole series of events and put on to one plane of canvass objects both near and remote.

It must be remembered that these visions of the Apocalypse are primarily of great conflicts and events in the spiritual world. These have their counterparts and correspondences in the sphere of human affairs. But only the most highly instructed and the most delicate spiritual sense can accurately perceive these. The history of apocalyptic interpretation shows how liable we all are to make mistakes here, and may well teach us to be humble. We can only be sure of great principles, governing whole classes of events.

Our practical conclusion from all this is that if the church would only "make herself ready," there would soon be such a manifestation of the power of her Lord in her and through her as would transfigure her with His glory, and dissipate the surrounding darkness of the world in which men are groping in such blindness, with every man's hand against his fellow.